M 1740

Thursday, December 18, 1969

Boston

MR. HYLAND: How many we got tonight? Huh?

Bill: Everything's out of operation. We're making an order.

MR. HYLAND: Oh, just for ornament.

Bill: Yes.

MR. HYLAND: Aesthetic value. Okay. Four, huh?

Ed: Four functioning ones, now.

MR. HYLAND: We hope.

I think four weeks ago I was here. A couple of disappointments, I think, that I couldn't make it or some other things happened. So maybe you have accumulated some questions. Who has any? Yah.

Steve Gersh: Mr. Hyland, from the--from the standpoint of being interested in growing, in this lifetime, how does one look at and consider the professional life that one is engaged in, the kinds of time it takes, decisions that have to be made in it, sometimes in -- in apparent contradiction to that wish to grow?

MR. HYLAND: I think the question is very much like in ordinary life that you want to do something and you want to do something else, and one interferes with the other; and that what weighs the heaviest really requires

your attention and you do that and you don't do the other. But there is a little difference, that if one wants to Work, it can be done - I would not say irregardless of what one is doing in ordinary life, but there are many possibilities in ordinary life when one still can Work. If in ordinary life I would like to play piano and also study French, it is very difficult to do both at the same time. But if I say I have to use my time to go to work and I walk or I drive the car, while I now attend to my ordinary profession, I have a chance during that time - not perhaps when I am professionally engaged, but on the trip over - to Work on myself.

I think there are of course conditions in life where it is a little easier even to think about Work and to do it, and that there are other conditions where it is utterly impossible. I don't believe it is really possible to select--to select one's profession in accordance with the desirability for being able to Work, because I think we are already engaged in professional activities and then many times we discover that there may be also Work. And if I then say my profession prevents me from Working, I don't think I'm entirely honest.

I think that the emphasis of Work is not during the time when I am professionally engaged. If my profession takes me eight hours a day, and perhaps more with overtime, and eight hours for sleep, which is already quite some time, and so-called 'free time' of eight hours, theoretically I definitely could use my free time to devote to the possibility of Work on myself. But I think that even if I say I'm engaged eight hours in professional work, I'm not all the time so engaged that that what I have to do as profession requires all of my attention. I'm quite certain that during a day when I work, professionally, that there are many moments or many lengths of times, even, that I sit or that I walk or that I do certain

things, thinking about that and so forth, that I'm not all the time so completely engaged in my profession. And that even when I am in my profession handling this and handling that, there is no particular difficulty when I happen to think about Work; that perhaps I could Work even if it is a little difficult, provided I'm not emotionally involved in what I am doing.

I would not even consider the question about profession. I would consider it simple: When am I sufficiently physically awake to think about Work? And then, have I exhausted all the possibilities that I could utilize for Work on myself? And if I then come to the conclusion there is absolutely no more that I can do, then I would consider my profession. It does not mean, of course, that in professional life one has many opportunities to be able to Work. But why wait for it?

I sleep. I get up in the morning. I think a little bit about Work. I don't think I do it. I can sit and read. I find something in a book and I say, "Yes, I ough--I ought to Work." I don't do it. I get up a little late so of course I find an excuse. Then I say, "Well, I ought to hurry because I have to be at the office or at the laboratory at such and such a time." So of course I--I'm so busy that I cannot think of anything else. I sit in the car; I am engaged in traffic. I don't want to wait. I don't want to because I am sitting in the car. So I'm going. Unconsciously I reach the place where I have to do my professional work. And then of course I find an excuse, I have to work, so-called, so I can't think of Work on myself. At lunch, maybe, I don't have it. Maybe I have a conversation with someone. Maybe I also spend a long time sitting at lunch, maybe reading a book. Maybe I don't even want to think about Work. At the end of the day I have to go home - it's the same thing in reverse.

When is the time to Work? When I'm convinced that Work is a need. When I think and there is Work - I remember - and if something then (is) touched off in me that becomes a necessity so that then my thought has to be converted into the activity of Work on myself. Can I find in the day, that is, when I'm so-called 'half awake', enough reasons for wanting to Work? Can I find a desire or a wish which will end up in Work? Can I discover in myself the need, that I feel that need--that Work is really a necessity? Do I consider my ordinary life sufficiently filled so that I don't have to think about Work? And am I serious enough about the necessity of Work? If I am, of course I will make all kind of attempts. And I won't even consider profession or not profession, because what prevents me from Working? In the first place, I don't see my motivation. I don't see the need. And I find constantly exuuses why I shouldn't. If, for me, Work becomes a question for my life; or that I'm convinced that whatever I am is not complete; or that I feel I have a responsibility for further development; or if I'm religiously enough inclined to see that that what I am as a human being has to be in a certain way in relation to that what is of a higher level of being - if these things don't exist, why should I even Work? Why should I even think about it?

What is the intensity of my wish? It's based on a realization that something is not there which I think should be there. How do I know it should be there? Because in--within me I have a feeling that I'm not entirely completed. Because if I think I'm all right and if I think that I can get along in life the way I am, without changing too much or making adjustments, I would not consider any kind of Work, particularly when it is difficult. If I think that I'm professionally engaged and I'm doing all right and if, in the different relationships that I have with people -

even if I may disagree, at least it can be settled more or less, it doesn't make me lose any sleep - then why, again, should I even think about Work on myself?

But if there is something in me that is constantly desirous of finding out the meaning of my life; if I think about myself and I, every once in a while, in looking back or remembering of how I've been, and I con--compare that with what I think I ought to be; or if I have an ideal that I strive towards and I see how often I fail; if there are certain things in my life that I want and they are unattainable; if there are events that take place which I cannot digest; if there are certain things that happen to me that I cannot understand at all why they should happen to me and then I rebel; if I suffer and if there are certain things that I cannot place because I don't think it is just that I suffer; if I feel at times that there is a need for believing in that what is of a higher value; or if sometimes I happen to think about dying and that my lifetime is now for this particular purpose of trying to find out why I am alive on Earth or what it is that would happen to me - if I think that far - at the time when I would die; or if I feel that at certain times, being in life, I'm a little disgusted at the way I behave and I think that that is not very becoming to a man; or if I know that I am too many times uncontrolled and not know what to do; or that sometimes I say, "I want to do this," and I find out I cannot do it; or if whatever the motivations may be when I consider myself and of course I say, "I'm all right, and never mind if I am a slug, I'm quite happy to remain that way" - then of course there is no reason why I want to Work.

But if I want to Work, something in me has to be dissatisfied, something has to cry for an answer. I have to have questions about my life. I have to find out why, in God's name, do I exist on this Earth. And also

why is it that certain things happen to me which of course I dislike, but apparently I cannot get out of the way and I happen to be in that particular place, and why should it hit me? And if it hits me, what can I do about it?

I think Work has to be based on an uneasiness, on a realization that I'm not only not complete, but that I don't do anything about it. Work has to be based on the possibility that I see that a man has an ordinary outer existence with which he deals with the rest of society or whatever he does professionally. But when I look at myself and I say: What am I essentially? What is really that I call a spiritual value? What is an inner life? What is in existence within me? Why does the Bible talk about heaven within oneself? What is the difference between a manifestation and the motivation where it comes from? What is the difference between superficiality and that what I call depths of myself? What's the difference between a feeling and that what I would like to call emotional states? Or what is the difference between selfishness and unselfishness in relation to God - if I happen to think about God or if I feel that something like God ought to be there in order to give reason to my existence? All these things become far more important than the question of my profession or not, because I don't care about that I am busy in a professional life. I have another something to do about myself. Logically, my profession - it means I have to make a little living, and of course I'm on Earth so that naturally, too, I do what is required to be on Earth.

But the motivation for Work on myself is the building of something. It is not of this Earth, but I want to utilize what I have now on this Earth - you can call it talents, you can call it insight, you can call it aspiration, you can call it anything you like - but it is based on the dissatisfaction with myself, that not everything is just hunky-dory. It

is something that I suffer because I know, in this kind of an incompleteness, this kind of not being able to do even when I say I make a promise and I don't keep it. Or that I say I am so mechanical; I do things so completely with habit. I don't even know that I do them. I see myself. I fly off the handle without any particular reason and I cannot stop it. I say I don't want to be lazy, but I am lazy. I say I have a body, but I also have a mind and the mind has nothing to say about my body. And I consider myself in ordinary life like an ordinary person, and I want to be able to find something that can be applied in ordinary life so that I don't have to wait for a week and go to church on Sunday. It's not enough for me, because all the time I say: I'm habitual, I'm mechanical, I'm automatic. I react, I don't act. I am just towed one way or the other, and I go with the wind, left or right, and I have no steering apparatus for myself to know what aim I should really follow, in what direction I must go. And when I try, even, I have no strength.

And in that sense, my profession doesn't count. It simply is an opportunity. And I simply say, "Well, if I'm so terribly busy during my profession, of course I don't Work. I cannot," I say. Good. Then I cannot that time, but can I when I go to the bathroom? Of course I can. When I walk up and down the corridor, or I take a letter to someone, or I sit down and sharpen my pencil or my ball pen, or I hunt for a piece of paper that I can't find - my professional work is filled with opportunities and I--I simply say it's nonsense. If there is a wish, by God, there is a wish! There's nothing that is going to be in my way. And I don't have to be selfish about it. It belongs to me. I build something for myself - and at no particular expense of anyone else. I'm not taking anything away from someone if I say I want to build a Soul for myself, because I say it's my

life. I don't take it away from anyone else. I don't interfere with anyone. Anyone can Work as they wish. I will let them because it doesn't make any difference to me, than only if they do Work, I may get inspired that I say, "Look, so-and-so is Working, why don't I?"

The simplicity of Work is always there. And it is always that I find excuses. And sometimes I say the excuse is because I don't understand it, or I say it is too intellectualized, so it is 'A-B-C'. And who wants to know about A, and then B, and then C? And what is it? I want God to be with me. I want something to give me a helping hand. I have to admit that I, as a poor human being, not having enough of an inner existence, I would like to develop that because somehow or other, during my ordinary life and whatever experiences I've got, all I've gotten is maturity. But I have not gotten that what is peace or ease or equilibrium, balance, something that I say it's poised, I am what I wish then to be and can be. I'm not even a man of my word. I'm swayed by all kind of conditions and I agree with this and that and the other, because I don't know what to think. And many times I'm confused.

I only emphasize the necessities of why Work becomes important. And then when it is important, then that attitude of myself: I don't care if I wash dishes or I polish my shoes; or I ask at the five-and-ten-cent store for some Christmas cards; or I go buy a ticket for the opera; or I sit in my chair; and even if I say TV at home, is that such a good opportunity for me to Work as compared to the necessity of developing a plate or a film in a darkroom when I am already all by myself?

I think that in certain forms of professional life one has better opportunities to break habits. I think that when one breaks a habit, one has an opportunity to come to oneself, because the fact that I break it

means I put a stop to that what is mechanicality of mine. And since it is mechanicality and I arrest it, I find out that in the arresting of it I will be reminded of the reason why I want to do something different. And then the emphasis is on me in realizing that that what I have then experienced could be utilized for a different kind of a purpose. I get up out of a chair. I walk to the door. I stand in front - I don't go yet. For one moment, it is as if something is present to me, and with that I would like to go through the door. This is Work. I come to the realization that I'm doing certain things in a certain rhythm. I stop the rhythm. I do it slower. I'm habitually engaged in handling film in a certain way, left hand, right hand. I change it. It reminds me. Am I present to myself when I cannot see anything? Is there something--

Someone: Excuse me, Mr. Hyland.

MR. HYLAND: Yes.

Someone: There's somebody parked on the--out here that has to move their car.

MR. HYLAND: Oh. Who?

Someone: Bill Clift, did you park your car?

Bill: Yah.

Someone: Volkswagen? There's a woman who wants to park there. She's quite adamant about it.

MR. HYLAND: Too bad.

Someone: Yah.

MR. HYLAND: Is that okay now?

Someone: Yah.

MR. HYLAND: You see what I mean now? Your profession doesn't count. Your personal life, the moments in which you can be quiet for yourself, the times

when you happen to think about what is the value of your life, the times that there is some trouble, the times that you remember that you were not the way you should have been, the times that you have said something that you should not have said - all these things come to the foreground. It's not the profession; mostly personal life because that is where I'm engaged. That is where I lose myself. That is where I want to apply it.

What is the result from that? Profession is just a little bit to be done in order to keep alive on Earth. I shouldn't give it any more value than that. My life on Earth is important because of course I happen to be here. And all the different things that happen to me in ordinary life, I have to take - like them or not. But how will I use them? Or what is my attitude when I have to take them? How can I prepare for certain things that are unforeseen? Only by being within that what I am in reality, and reliable, so that then whatever might happen, I can then take counsel with my inner life. And by inner life, I mean that what is a little less changeable, that is, more assured. It is also a little bit more permanent and it's also a little more free. And when I say my inner existence, which unfortunately has not been developed enough, when I say my inner existence, of there where is the reality of my life within myself; when I say, I know I have that kind of a feeling for myself; but if I expand the feeling, then of course it is not only myself.

When it is me, as my life, I deepen that what is feeling for life in general by including my love for others, or a worship towards that what is higher than I am, or a recognition - I say perhaps God or a higher form of being, and in that higher form of being I become, in relation to that, something different when I acknowledge it. Then I say, even at such a time, that what I need for my professional life and my personal life is a life with

my conscience. I call it private because I don't talk about it and I want to make sure that I, myself, understand my conscience. But I want guidance for myself. I want to introduce something in my--into my life that I can rely on and is purer and really workable, applicable, that I can adapt myself in conditions of ordinary life, as if in ordinary life I would like God to be present to me. Then I start to think about Work. The motivation is so entirely different. You must, as I say, you must not even ask the question.

What is profession? The time that you spent somewhere else or the time that you happen to think about it in your so-called free time? Profession really, if one is part of life, very seldom should end. One is all the time engaged in it. The moments of freedom are very few, so I have to find something that I can use regardless of whatever conditions I happen to live under. All right?

Yah, Gunther.

Gunther Weil: I had an experience in--in my ordinary professional life a week ago. It was a situation where I--I was involved with a project and I presented it to the people I was working with, and I became subject to a tremendous amount of criticism. And at that time I began to--I began to see things in myself at that time - not very impartially, but very clearly also - things that were going on in my mind and my feelings. And I got very perturbed about it and it lasted for--into that evening and then part of the next day. The emphasis went away fairly quickly from--from feeling bad about--about the criticism to feeling bad about the way I was reacting. I really began to see that I was tremendously identified with--with that situation and almost completely given over to it. That--that helped me Work, following that for a few days as a source of--of a motive for me.

I'd like to be able to--to use that experience again, now. I don't know exactly how I--how to do that. But there is something in it in the way of a--something in it in the way of a reminder that--that I might be able to use.

MR. HYLAND: I think, of course, you never can reproduce the experience again. You can bring back to your mind a recollection. You can, in thinking and in feeling about it, go through the same kind of motions which you remember when you were involved. It will never be the same because the actual experience is always different from the memory, so that what was present at the time of the experience will never be there again in the same way. You can have similar experiences. You can even say if it happens again in the same kind of a way I will want to utilize it.

So there are two things: One is, I remember how I was, thinking about it. I say the way I was, was really not right; I don't want to have it again. I try to imagine what it was that caused what I now dislike. I see that I have behaved in a certain way which I say is not right. But how did it happen that that was my behavior? This is very useful because if it shows, in an analysis of that what has happened as something that was due to a certain characteristic of myself. For instance, I have a desire to be recognized and if someone, at that time when I present something, disagrees or even criticizes it, what was it in me that was hurt? My self-love? Or my wish to be acknowledge? Whatever the characteristic was, it happened to come out in that particular instant; but it does not mean that I still--that I haven't got it yet. I still have it. If I know the motivations of why I behave, the reasons why I happen to behave that way, it will give me an insight in my character. And then it is separate from the experience because that was only an expression, but that what was me is still with me.

So then when next time a similar experience comes and I've thought enough about it to see and to know how it might come about - because I remember how it was when I had that first experience - then I see it in the light of me, again experiencing something that led to disaster before. But now, knowing my characteristic, I will do something. For instance, if it was because of a certain amount of talk that I did, which talk was not in the right tone or was not respectful enough or was not logically enough built up, or was irritable, or that I happened to hurt someone by making some kind of a remark, or that I was too emphatic and too much arrogance in my voice, or that I indicated that those who were listening to me were a little bit stupid - or whatever it is that I find myself to be and that I as a personality have a certain characteristic - I will then be able at least to see it. I may not overcome it.

The way to overcome these kind of tendencies is by not paying attention to them in ordinary life but by considering them as existing in extraordinary life. By that I mean that I don't forget that they shouldn't be there. But I don't attack them in a direct way by telling myself you shouldn't do it or should--you should have known better - and particularly when it is a tendency which is based on my feeling. When there is anything like vanity involved, anything like self-love or being stepped on my toes or pride, anything that has to do with an emotional quality, so that then I cannot say to my feelings, "Don't exist," but I say, "That what exists, that what I am, I accept." In that way, I take the wind out of the sail of my characteristic. I accept myself for whatever I am and I then am not involved. I do not lose any further energy. And the fact of being able to exist, to accept -- excuse me -- to accept my existence means that there is something of me which is neutral and impartial. It is that way I a--I a--attack it, in an

indirect manner, because from the standpoint of 'I', as something that is objective, it doesn't matter anymore what my forms of behavior were. Then I utilize the opportunity which has gone on in the past and about which I am now thinking and where I again see that it might lead to the same unconscious result for the purpose of waking up to myself. And then it justifies all experiences I have had if they only can lead and can be used as an opportunity for Work.

Gunther: In thinking about what had happened, I--one--one insight I had in considering it was that I was tremendously involved in what I perceived to be my relationship to the--to the project rather than the concern with the project itself.

MR. MYLAND: Oh, I'm sure, I'm sure that you were identified with it. I mean whenever I'm loose and I present something and I say, "Take it or leave it," and I mean it, I don't care if they leave it, you see - but of course it isn't true. I can even say it. I know well enough that I will be hurt if they don't take it. I'm always, you might say, using my brain to tell me that I'm better than I am. When I'm fearful, I whistle in the dark in order to give myself assurance. It doesn't mean that I have no fear. I have it, but I whistle in order to indicate I'm not. Anyone hearing me whistle says, "That man has no fear," and it gives me satisfaction. So when I say, "It doesn't matter to me, you can take it or not, it doesn't matter. It is of course brain child and of course I like it; but if you don't, it's okay, we can argue about it," but it isn't true. Someone makes just the slightest little remark. You say, "What! You mean you attack me! You know," et cetera, et cetera. And of course you're on the path and you're lost. And then, after, you say how foolish, somebody probably didn't mean what they said but I took it like that.

I become of course very sensitive about anything I do, particularly

when I do it with a great deal of fervor and even pride. There is an awful lot of me in it and of course I am partial to it; as I say, it is a brain child, it's my--my activity. And I've been taught, I have been educated that when I do something worthwhile I can res--can expect respect from someone else, and I'm looking for it. The reason why I look for it is because I don't have enough self-confidence, so I all the time will look for affirmation so that they, in agreeing with me, will give me strength. But if I am convinced that that what I do, it can stand on its own feet and it doesn't need any approbation - because there it is, and if you like it or not, it doesn't make any difference - then at such a place I can stand on what I am, knowing this; and no inferiority complexes, but simply I am convinced that is the right thing to say, to do whatever I have done, and if you don't like it you can go to hell. I think it is quite obvious: It is a lack of one's personality. It is a weakness. I'm not strong enough. Of course it's an ordinary human habit to cover it up. But when it is hurt and has to come to the foreground, then of course I have to acknowledge it. And it's a good thing that I don't run away from it if I want to see it. If I had already one little rationalization ready, to say, "Well, it is because I was sick, or my big toe hurt me," or whatever excuse. But if I want to face it, it is the beginning of truth and it's quite right.

Gunther: You know, when--when that kind of a thing occurs, on whatever scale, it occurs in an--an atmosphere such as--as in Warwick, in the total context of activities, and you can try to use that.

MR. NYLAND: If they can. If they can, in time. If they happen to think about it. I don't think--

Gunther: It is easier to think about it--

MR. NYLAND: Perhaps.

Gunther: In principle, that is.

MR. MYLAND: I think it's very easy in Warwick to be critical. I think many things are loosened up. You can say it this way: If a person Works or makes attempts, his purpose is to give a fair chance to the development of his centers, particularly when he knows that he is incomplete and that something has to be done in order to complete either his feeling or emotional body, and surely to complete his intellect.

Ed Luttrop: It's that turn-over time, I think, Mr. Myland.

MR. MYLAND: Oh. How do you call it, cassette time?

Ed: Turn-over time. (Cassette turned)

MR. MYAND: Okay?

Because if I consider the question of why is Work necessary, or what is the aim of having to Work, and I say then that what I would like to create is a relationship between the three centers, that there is no conflict. With other words, that I want to find first the cause of the civil war of myself, and then want to find out on what terms can I declare peace so that there then is peace within myself in the relation of the three centers, so that each one is satisfied and that the three of them can be in solidarity, working together for a common aim. That is really a definition of what I would like to become. Now I say for that reason I try to Work, because in that particular direction I will recognize that my three centers can function independently of each other. So then, if that is the case, that then when they are more independent and freer that then I can take one or the other or the third, combine them in the proper proportions in order to create a harmonious man.

So on--in the process of that kind of an attempt, in making attempts of Work, certain things already start to separate a little bit. I see a

mind and I see a feeling, sometimes in contrast to each other and very definitely not always agreeing. I see that there is, for my body, different ways by which the body behaves as a result of my thought, or as a result of my feeling, or as a result of that what the body wishes on its own. I also start to realize that that what I call feeling has an expression in the manifestation of my body, and that if I want to describe my feeling in an intellectual way, that then I will talk or probably build up some logical statements about that what I feel. Then I start to realize that my feeling cannot be expressed, than only by means of the body. I also think that that what is my body and feeling ought to be separated from each other. That is, the logical result of accepting myself the way I am is that there is gradually a loosening up of the activities of such three centers. Since this is a new kind of an experience and I don't have as yet enough control - because that what could function as a controlling factor is an 'I' or sometimes, emotionally, the presence of a higher form of being - I am a little bit at a loss by having started to unscrew a couple of things which are now loose and not as yet sufficiently under control by myself. Because of that, the behavior forms also are a little bit strange and perhaps extend sometimes in certain directions which are not always correct. I think it takes place at Warwick. I would not use Warwick as an example of conscious and conscientious people as yet.

But at the same time, those who wish to Work and those who actually see that there is a necessity for their Work on themselves, they, in that attempt and having that kind of a wish - like in any kind of a form of work that one is engaged in - always will create around them a certain atmosphere which comes out. As it were, it oozes out of a person because he is filled with an aim and it will have to be expressed. As a result of that, people having an aim which is more or less common to them, which is an ultimate

aim of something that they want to reach and which may not be immediately available in the surrounding where they are, will then create a common aim in which a great deal of their personality has no voice. And that also happens, so that anyone coming in that kind of a surrounding and being sensitive enough--sensitive enough, will feel that something is there, and that can remind them.

Yah.

Ken Amesbury: Why is it--

MR. NYLAND: Yah?

Ken: Why is it so difficult to accept oneself in the way that one must accept oneself before Work?

MR. NYLAND: (Coughing) Excuse me. You'll have to repeat it.

Ken: Why is it so difficult to accept oneself in the way that one must accept oneself before Work?

MR. NYLAND: Because you--you have been taught all the time not to accept yourself, than only in a certain critical way, so that that what you are all the time was compared with your behavior as you should have been. From an early age you have been taught to behave like Little Lord Fauntleroy or that you shouldn't do this or that and your father and mother told you and of course you have already an image. And that creates a conditioning for yourself.

Gradually, as you live, you acquire certain amount of knowledge, and with that you have an idea of what you should be as a man. And that gradually either religious or ethical values are taken over by you, when they were around you when you were young. And then, particularly when you are in an impressionable age, you will take on many things that are--that belong to the surrounding and don't belong to you. So that the final

result is the acquisition of certain characteristics which are acquired and they don't belong to your essence. They don't even belong to your life. They don't really belong, biologically, to your body. But they belong to that what we call education. And whatever schooling we've had, whatever influences have affected us, whatever has brought us up to a point where I say, "Now I know what I am, and now I make an image of that what I wish to become" - naturally I use what is the material available. And if now, later on, I discover that something has been forgotten or that somebody did not tell me about a beautiful book which I should have known - if I had known that, then I would have been quite different - all such things perhaps can happen.

So the difficulty is that I have been taught to accept myself only when that what I am is in accordance with certain ethical rules. The same way as I behave in ordinary life, that I stay out of the hands of the police. And when I am a good citizen, that I pay taxes in time. And that when I so-called get credit, that I follow the rules of the creditors and pay within thirty days, or whatever it may be. One con--conforms. You know, I--I want to be exactly--I want to behave like the Joneses because inherently the reason why I want to conform is because I want to have the least resistance. And I follow the line of least resistance - I don't want to fight, really. I don't want to have arguments. I run away from it unless there is in me such desire of expression of my life that I have to fight, and of course then I am as that kind of a type - I am, you might say, a fighting type. But in general, people don't want to quarrel with their neighbors. They want to be nice and kind and give them some milk when they run out of it. Or, when someone has a little accident, of course I offer a helping hand - partly because I want to be a good fellow. I want to be liked. I don't want to argue about something unless I know that I'm

convincing enough to convince someone else, and then I do it because I have pride in convincing someone. And everything refers to my own well-being, so that in life I can get along with the least amount of effort if I can, if possible something--something for nothing, but at least that I will not have any quarrel with anyone. And if there is a quarrel, I very often turn around and I don't want to finish the quarrel.

Take any kind of relationship - friendship: Everything is fine for a little while and then there is a little argument. Or he does something - or whatever it is - that you feel he's impossible. From that time on, he's probably your enemy. When even if I say, in marriage, I have said, "Sure I love you. I'll marry you." And then something happens, and then the law says don't get a divorce as yet, stay together. And I argue all the time and I live in hell. What will I do? The rest of society says don't divorce, it's no good because you were--you will be stigmatized. You will always be considered a divorced person, and even Roman Catholicism doesn't want to acknowledge it. So I go through all kind of contortions be ause I have been educated in a certain way and I have an image of what I should be. And for that reason, now I want to accept myself as I am, regardless of what I'm doing - how can I do it? Because I always have looked at myself, that perhaps that what I was doing I should not do. You see, that is the difficulty.

You can say it a little differently: If there's a question of consciousness, can consciousness tolerate a state of unconsciousness? And then it becomes a little different question. Because if consciousness is in the direction of positivity and unconscious is where I come from and would be the direction of negativity, can positive and negative be combined? They are opposing factors. If I physically sleep and physically wake up,

I cannot reconcile it because one is different from the other and they oppose each other. When anything goes over into something else, they are the opposites, you see? So if I say I want to Work on myself in order to become conscious, everything that is unconscious of me doesn't allow me to become conscious. And of course there are many different reasons for that.

All right?

Ken: I'm under the impression that people in Work maintain their ordinary lives.

MR. NYLAND: They should.

Ken: But wouldn't self-acceptance change--

MR. NYLAND: Oh, I think the behavior will change. But even if you do change, that doesn't make any difference for the purpose of being awake. Because if I accept myself as I am, it is preferable not to change. The reason for a change is, when I receive, by means of Work, information about myself which is more truthful, then naturally that will affect my behavior. If I discover that I'm a little bit hypocritical and I have never really noticed it, but I know that now when I say certain things I really don't mean it, I have a little different kind of a measure of judgment. Then of course I would say, when I am then hypocritical, it doesn't belong to a man who wants to be conscious, so I will make attempts to change.

All right?

Geoff Thomas: I've been going through a period lately where I think a lot about Work and I read a lot - REMARKABLE MEN, ALL AND EVERYTHING - but I can't seem to direct my energy simply and clearly to Work. I--

MR. NYLAND: Why not?

Geoff: I guess it's because I--I've failed in so many attempts that I find other excuses, other ways. And lately I've been saying to myself kind of:

Geoffrey, you should get organized tomorrow. And tomorrow comes along and I don't get organized and I don't try to set up something, and I don't set up anything very simple to do - a very simple task. And then I say to myself, well, you have to do it now because tomorrow maybe you won't have a chance. But even with all this talk that goes on within me, I still can't simply and directly make an attempt. It's--it's always filled with these thoughts.

MR. NYLAND: You know, you don't mean what you say. When you say, I ought to do this or that, or I will make an appointment with myself tomorrow and you don't keep it, you don't mean it. You just say it. When do I mean it? When all of me is engaged in that what I now say I have to do. So if I just say it with my head, there are all kind of reasons why I wouldn't do it, because not even my head, my brains, will be the same tomorrow as it is today. But if I engage all of me, there is very little that I can do about it because then, once and for all, something has become so definite that I don't want to change it anymore, because then my feeling, my thought and the activity will all combine. When I actually, if I say this, I will want to do that and then I stamp my foot and I say, "Upon my Soul, I will take care of it!" And then something else asks, "Is that a promise?" I say "yes". If you take an oath, if you take a vow, if you make a statement, "May God strike me dead, but this is the truth," it's a different way. Then something in me is complete and at that time I mean what I say. When it says in the Bible, "Yea is yea and no is no," that is the sign of a man. But when he doesn't do that, he's a boy. And you can make excuses why a person wants to stay a boy - because it is so lovely, he has no responsibility.

When a person starts to grow up, there is a point in which he takes

a responsibility for himself. It starts first with ordinary and healthy measures. It starts with not being stupid or foolish. It starts by taking care of oneself. It starts by cleaning oneself sufficiently so that there is no room for dirt. It starts by not allowing in one's thoughts all kind of usages of energy for purposes which have no value. It starts by not allowing in my feeling certain feelings to exist which are none of my business and which simply clutter up my feeling center. I say it starts with that. It continues by the augmentation of that what I consider right for me, that I wish, let's say, physically to do certain exercises in order to remain limber, in order to be able to be flexible; that I want to fill my mind with facts that are useful for whatever purpose; and that I want to have a feeling which not only will include the love of myself but perhaps a little bit more, and that there even may include a love for an animal or something that I care for as plants - not to speak about love for my father and mother or other people that I say I care for.

When I start on the road of wishing to grow up, I have something that I have in mind, as I wish to become mature. Maturity means I will take responsibility for myself. If life happens to be easy, I postpone taking a responsibility. If life is a little difficult, I already may have to take responsibility when I'm six years old. So I don't know what is the most profitable way, but at a certain time I discover that I'm weak, and that I'm not a man of my word, and that someone cannot count on me - and I myself cannot count on myself. And I sit every once in a while by myself and I call myself to account. And it is not a question of anyone else doing that because I don't want anyone to take me to account. But I have a little bit of a conscience within myself: I say, "Look, I say certain things and then I don't do it. I want to find out why." Then you really

start to think. This is in ordinary life.

And whenever I become interested in something that I say I want to Work and in ordinary life I'm wishy-washy, of course I'm wishy-washy regarding Work on myself. You know, tell yourself: "Grow up! Get out of it! Mean what you say! Do what you can! And then don't do what you cannot, and don't pretend! And don't be wishy-washy, that today, before lunch, I say 'yes' and after lunch I would say 'no', or reversely." Try to be a man of your own word, not someone else. You know, there is an inner force I have to follow, not because someone - a teacher - tells me you have to learn a lesson and you have to make so many points; and then when you have it, we'll give you a nice little degree. What is within oneself? What is the strength of your own--your personality? What is character? What is dependability?

You understand?

Yah?

Robert Provasoli: I have a question that I think I could ask in one sentence, but I think perhaps that I shouldn't, that I should--

MR. NYLAND: You want to use two sentences? Think. A long one. You have no limits to the length of a sentence.

Robert: I'm discovering in my ordinary life certain stumbling blocks that I think of--are deeper, can be carried over into Work.

MR. NYLAND: Do you mind if I interrupt you?

Robert: All right.

MR. NYLAND: Let me find what you are talking about.

Robert: Sex.

MR. NYLAND: Okay. All right, now what about it?

Robert: Well, I've done certain reading other than Gurdjieff. I've done

a little reading about the chakras and Yoga and I've read that on--on the base chakra you can concentrate on what they call there Kundalini, and to bring a certain fire up through the (rest of the chakras). And I understand, through Mr. Gurdjieff's Work, that we had planted in us the organ Kundabuffer that made us perceive reality--that made us perceive reality topsy-turvy. And these past, say, two weeks since I've finished that book BEELZEBUB, my mind has been discovering certain--been thinking in a different way than it ever did before, and I've been thinking that if I were an Archangel and I wanted to create an organ Kundabuffer to have people see upside-down, perhaps I would take one of their strongest drives and have them use it in such a way that they would--wouldn't use it the way that it should be used.

MR. NYLAND: May I interrupt again?

Robert: Yes.

MR. NYLAND: Do you have your feet on the ground, hmm? Or are you flying off in space somewhere?

Robert: Well, maybe.

MR. NYLAND: I'm afraid we are. When you compare Kundalini and Kundabuffer, I think you already made a mistake. When you are interested in a certain fire, in something that has to do with Yoga, you're not interested in Gurdjieff. When you've finished reading BEELZEBUB, I would read it for the second time, if you really want to. And let, at the present time, questions of higher mathematics in psychology - let's leave them alone. That's why I ask: Have you got your feet on the ground? Do you know what is meant by Partkdolg-Duty?

Robert: I think that I do, sir.

MR. NYLAND: Good. Are you doing it?

Robert: I'm trying to.

MR. MYLAND: How?

Robert: By Working on myself.

MR. MYLAND: How?

Robert: By trying to create an 'I' that is impartial.

MR. MYLAND: How?

Robert: To myself.

MR. MYLAND: How? Creation is not in your brain.

Robert: I have a wish to have something outside of my body to observe it.

MR. MYLAND: Yah.

Robert: As it functions.

MR. MYLAND: Good. Does it get there?

Robert: Occasionally.

MR. MYLAND: How?

Robert: My emotion puts it there.

MR. MYLAND: No. You already have the wish, so your emotion is there. Emotion doesn't put it anywhere. Emotion furnishes energy. What's the next?

So if you say, "I think I Worked on myself," let's now look at it the other way. What was the result? Because if I Work on myself, there has to be result. And the result is perhaps increase of knowledge or a different kind of energy, either way. So what have you received as a result of that kind of attempt? Or where did the attempt get stuck? Because it's quite easy to get stuck. I have a wish, I want something now, I say, in my mind - a little 'I' somewhere. Do I do anything to create it? If I create it, what are the particular steps I take?

How long have you been coming?

Robert: Just one year.

MR. MYLAND: How? Haven't we talked about Work? Haven't you understood it? You've listened to enough tapes. You've heard other people talk about it. But maybe you're a little bit too theoretical. And if you want to find out, don't ride two horses. Let's try to be honest.

When Gurdjieff talks about Work on yourself, then I want to Work on myself. When I go to the -- When I go to the doctor, I want him to give something for my cough, then I don't go to a pharmacist and have him sell me for my cough. You know, I might end up with five different kinds of medicine and they all may be in conflict with each other. If I'm honest and I say, "All right, Gurdjieff, I take you by your word, I'm now interested in the road to Objectivity." So I Work. I remember Yoga. I remember Kundalini. I say it's funny, Kundalini, Kundabuffer, has it anything to do? Well, I won't think about it. I've my lesson. I want to Work on myself. I don't pay attention. It happens to be 'Kunda', but 'lini' is different from 'buffer'. So, for the time being, that little bit of theory is forgotten.

Then I Work. I want something of my brain to function independently. I don't want that what is a mental function not to think. I don't want a registration of the fact of my existence to be affected by anything of myself in a subjective way. If I want to reach self-knowledge, I want to make sure that the facts of that self-knowledge are pure and not interfered with, with any like or a dislike. I want this mental function of that what I call a mental activity, an objective faculty, to develop in such a way that it will continue to register the facts of my existence. I want to go further than that: I said I want this what I want to call 'I' to be observant of my life and not of my form, because I want this 'I' to accept

my form in whatever form it happens to be. But the interest of my 'I' is the fact that I am alive. And now, I say, I try at many times when I think I might be successful, or many times when I feel I have a wish to change my feeling and my thinking into an awareness of 'I' regarding me, so that then there is a separation. I call it separate from me, and I call that 'I', and now I call me 'it'. And I simply say, "It is as if 'it' - my body - is walking and something is there being aware of myself."

All right? And then let's forget about Yoga.

Yah?

Judith Gersh: On Monday I had a very strong emotional wish. It was really created by the snow. It was the first morning it was there, but I was very overwhelmed by it. And I wanted--

MR. MYLAND: It was created by what?

Judith: The snow.

MR. MYLAND: Oh, snow, yes.

Judith: And I had a sense, there was so much joy in me in the morning when I woke up on seeing it that I wanted to use that for Work for that day. And I decided that I would. And I tried--at first I thought that I would try to observe myself walking from my house to my car, but I then decided that I was too excited about it and I remembered what you had told me once, that when I'm--I'm at a high peak I should wait until I maybe get to more useful-- I drove to school, still trying to hold on to myself, and during the day I made several attempts, trying to observe my legs or my feet walking down the hall or my hands giving out paper, and I was more in touch with myself that day. And yet I didn't wake up.

MR. MYLAND: How how do you know that now?

Judith: Because--

MR. MYLAND: When you say 'I' didn't wake up, what do you expect to wake up?

Judith: I expect a separation to happen.

MR. MYLAND: Maybe you didn't know that there was a separation or you didn't experience it. What was it that experiences being awake? You see, by definition, it must be 'I'. Also by definition, something in me has to create it. Sometimes I say that what is my subjectivity wishes an 'I' of Objectivity to exist. And that makes it very difficult because all I have is a wish which is subjective; and that wish, in subjectivity, wants something of an objective character. You see, I cannot make that. So simply to help myself, I say: Now I wish it could exist. I will now do as if it exists, and now I want that what is so-called the 'as if' condition of my 'I' to function in a certain way, as if it already exists and then receives information about myself.

So then I touch reality because that what I am is my own reality. It's the level on which I happen to live on Earth and I call that my reality. I'm not philosophically interested and perhaps also that may be imagination. I draw the line somewhere. I say: This my body I call now reality of matter. That what is reality of me being observed by the 'as if' 'I' gives this 'I' a reality of an impression, so that as a result, this 'as if' -- (coughing) I'm sorry -- this 'as if' condition, receiving reality in the form of an impression of myself, becomes reality because of the impressions which are reality. Then there is a separation. Then there is something actually existing. Before that, it may still be--may be still hallucination, but at the same time, I make an attempt. That is, my attempt is unusual and is the beginning of putting any kind of a wish I have for wanting to Work into some kind of a form. I say it's the beginning of Work. It may not

immediately result in a complete separation of 'I' from 'it', but it has a chance that it might become that way if I continue to have that clear. So I'm not making any statements about an 'I' existing or not, because that what is perhaps very small and which one would be the only thing that could be awake, I, in my unconscious condition do not know if that is awake because I have no means, but I do know that I have made an attempt. And that, for a long time, is the only thing I can count on.

Judith: But the only way I've--I have had successes is through this accumulation, and I'm--

MR. MYLAND: That's right.

Judith: But then I say what I need is an emotional wish, okay, so all day I was quite--

MR. MYLAND: Whenever you have a wish, it is already emotional when it's deep enough that you really wish it.

Judith: But why--

MR. MYLAND: Why what? You have difficulty?

Judith: Why didn't it happen?

MR. MYLAND: How do you know actually that it didn't happen?

Judith: Because it--

MR. MYLAND: How would you know it happened? You see, if I'm asleep and there is a light turned on, I may be able, when my sleep is not too deep, to be aware of light outside of me.

Judith: Yah, I see.

MR. MYLAND: But when I'm deeply asleep, I won't know that there is light. From the standpoint of the light, of course I'm asleep, but I have no means as yet of communicating with the light.

Judith: Then how come you know when--I have known at other times and I

can say that--

MR. MYLAND: At other times it may have been easier when that what was the result was more obvious or the intensity of the wish may have been more, or the conditions may have been more conducive so something of 'I' could take form, or some kind of a shape, which at other times was not so easy. The only answer is to continue to make attempts and use the snow for having energy and enjoyment. And then just say, as energy, being in that state and perhaps a little bit too much involved in the beauty of the snow, that maybe I become a little bit more familiar with that what is the beauty. And then there will be a point in which my wish of energy, enjoying myself, can be turned into a wish to create something that will be helpful for my life. Don't think about it too much. You spoil it by thinking.

Judith: But how can you not look for results, though?

MR. MYLAND: Why? Why would you want to look for results, when you cannot even describe what it would be if you were awake? What results you would look for?

Judith: I think, when other people report and they say--

MR. MYLAND: Never mind other people, darling, it's a question of what you experience. Let the other people tell lies if they wish. All right?

Judith: Sure, thank you.

Ed: We're near the end of the cassette, I think, Mr. Myland.

MR. MYLAND: Huh?

Ed: We're near the end of the cassette, I think.

MR. MYLAND: Then we have to end. I'm terribly sorry I interrupted it so many times, but my throat is a little irritable.

So, next time when I come, we will continue simply - with questions, I hope. And in the meantime, come to meetings, read, think, contemplate,

but only ride one horse at a time. If you are serious about Work, there shouldn't be any questions. And for six months you just make attempts as well as you can, of whatever you understand of Work. And then after six months - I've said it many times - if there is no particular result and no further interest, then at least you have the right to do something else.

Good night.

END TAPE

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